

See at Cartwrights answer to y^e p^rhemers Tell. p. 74

THE
²
PEOPLES
P L E A

EdiP.1641.vol.3.p.793.a.b.

Amig in Colledger with a office. p. 76.
FOR

THE EXERCISE
of Prophecie. *See Fenner Bridges*
for it pt. 1. p. 129.

Against Mr. Iohn Yates his
To. wolphius 38 Monopolie.

Phesy made by Iohn Robinson. by a p^ressor
of Layden v^muer. 39.

I. COR. 14. 1.

Follow after charity, and desire spirituall
gifts, but rather that yee may prophecie.

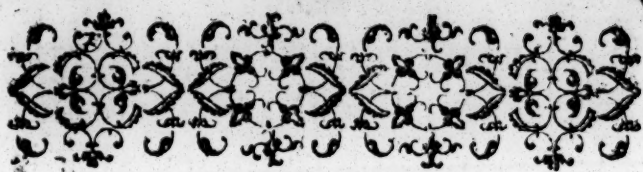
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TO MY CHRISTIAN
FRIENDS IN NOR-
wich, and theerabouts, Grace and
salvation from the God and
giver thereof.

THat loving and thank-
full remembrance, in
which I alwaies haue
you (my Christian
friends) provoketh
me as continually to commend
unto God your welfare, so to re-
ioyce greatly when I understand
thereof, and specially that your
soules doe prosper. And as the ³ Joh v. 2.
prosperity of the soule is princi-
pally furthered by the zealous
preaching of the Gospell, so hath
it been matter of unfained reioy-
cing unto me, to heare how God
hath of late stirred up amongst
A 2 you

you, divers instruments, whose zealous indevours hee hath used that way, and covering in mercy what is evill (of ignorance & infirmity on their parts (I hope) in their entrance, & ministrations, doth blesse what is of himselfe, to the good of his chosen. But as it falleth out in nature, that the pure waters draw of the tainture of the soyl through which they run; so with you it seemes, the pure truths of the Gospell haue suffered by some, too great mixture with sundry Popish errors about the Church and ministry, in and by which they are propounded: and this more especially by M. Yates, a man of good gifts in himselfe, and note amongst you: pleading the cause of the Whoore of Babylon, the Church of Rome, as Christs wife, and of Antichrists cleargie, as of Christs ministry. And as this clergies exaltation is not a litle furthered

The Preface.

furthered by usurpatiō on the peoples liberty, which it swalloweth up, and thereby swelleth aboue proportion, so in all his pleading for the one, hee doth necessarily implead the other; and as in other things, so specially in the exercise of Propheſie, or teaching in the church by an ordinary gift; in which every one that is able bringeth his shot in due time and order, for a ioynt feast of that heavenly repaſt, the word of God.

The Arguments in his writing (ſent unto me by *W. E.* with his conſent, and that before the Ma-giſtrate) I haue ſet down word for word, and answered: and therewith confirmed what I haue elſe where published in iuſtification of this exerciſe againſt his exceptions and answers: which, being ſcattered here and there in his large diſcourſe, and diuers of them diuers times repeated, I haue

In the Iu-
ſtification
of Separ-
tion.

6. The Preface.

collected, contracted, and set in orderly opposition to their contrary Arguments : and that without any the least wrong (to my knowledge) unto him or his cause; as having left out nothing in his writing, which might seeme to bring advantage to his purpose.

Now if any shall aske me, why I haue not rather answered M. Hall

Reason of it is not
Answering in
shall

his large and learned volume against me, and the generall cause which I professe, my reasons are,

1. First, because it is a large volume so full forced by him, as it seemes, that he might prevent further answer.

2. Secondly, his treatise is as much (and more immediately) against the Reformists, and their cause in the maine, as against us and ours,

3. Thirdly, the truth requireth not that persons, but things be answered :

+4 and thing in it know I none not answered in my *Defence* against M. Bernard. Lastly, I doe put as great

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great difference between him and M. Yates, as between a word-wise Oratour, both labouring more, and being better able to feed his Reader with the leaues of words, & flowers of Rhetorick, then with the fruits of knowledge, as also striving rather to oppresse the person of his adversary with false and proud reproches, then to convince his *tenet* by sound Arguments: and between a man sincerely zealous for the truth, and by his simple & solid dealing by the Scriptures, as M. Yates doth, giving testimony of his unfained loue thereof. Which truth, my prayer to God is, that he, with my selfe, and all other so seeking it, may find, and therein accord in all things.

And for you (my Christian friends) towards whom for your persons, I am minded even as when I lived with you, be you admonished by me (which I also en-

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treat at the hands of the Lord on
your behalfe) that you carefully
beware, lest in any thing you fall
2pet3.v.17 from your stedfastnesse ; but , on
v.18 the contrary, grow in grace, and in
the knowledge and obedience of
the Lord Iesus in his whole revea-
led will, And let me the more ear-
nestly exhort you hereunto, by
how much the contrary evill is
the more both dangerous & com-
mon. A man may fall forward, and
in so doing, endanger his hands
and face : but in falling backward,
the danger is farre greater, as wee
see in old *Eli*, of whom we read,
that he *fell backward, and his necke*
brake, and he died, 1. *Sam.* 4. 18. And
how common a thing it is for men
amongst you, and the whole land
thorough, in their declining age,
to decline in grace, wofull experi-
ence teacheth : there being few
old Disciples to be found, vvho in
their age do hold the same temper
of

The Preface. 9

of zeale and goodnesse which they had upon them in their younger times: this being one maine reason thereof, That the meanes amongst you are farre more for conversion then preservation: and for birth, then nourishment: Whereas *they* (by the Lords gracious dispensation in the orderly state of things) *who are planted in the house of the Lord, in the Courts of our God, shall flourish, yea shall sprout in old age, and are fat and greene,* *show that the Lord is iust, and with him is none unrighteousnesse.* Psalm. 92. Of this grace he vvho is the Authour and finisher of our faith, make both you and us partakers alwayes
Amen.

John Robinson.

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1875

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AN ANSWERE TO THE ARGVMENTS

laid downe by Mr. *Iohn Yates*,
Preacher in Norwich, to proue
ordinary Propheſie in pub-
lick, out of office, vnlawfull;
answered by Iohn
Robinson.

ARG. 1. Mr. I. Yates.

R O M the Commission of
Christ Ioh. 20, v. 21, 22, 23
all Propheſie in publick is to
remit, & retain ſins: & Chr.
grants this power to none
but ſuch as he ſends. v. 21.
& ordains thereunto v. 22.
But men out of office are neither ſent nor or-
dayned thereunto, therefore in publick ought
not to meddle with the power of the keyes. I
know the exception will bee this, that many
out of office haue propheſied, the Scripture
approving it. I answer, An ordinary rule is
never infringed by an extraordinary example,
but ever by an ordinary. To marry my ſiſter
is inceſt; yet in Cain it was no inceſt, be-
cauſe the example was extraordinary. I may
not ſteale, and yet it was lawfull for the
Iewes

Exo: 11:3 & 12:34 Jewes to rob the Egyptians, because that was
35:36.

Gods extraordinary permission. Extraordinary examples, as they make no rules; so they breake none: but ordinary examples must ever follow the rule: and if they doe not, they breake it. Christ therefore laying down a perpetuall rule of binding and loosing to all such as are sent and ordained either by himselfe immediatly, or by such as he shall poynt thereunto, it must necessarily follow, that any ordinary example will breake this rule if it bee not framed accordingly: therefore I constantly affirme, that no ordinary prophecie ought to be out of office. As for extraordinary, that cannot oppose this rule, because it is of another nature, and therefore is not to be limited within the compasse of an ordinary rule. Se-

(2) condly, I answer, That all the prophecies out of office, were by the secret motion of the spirit, which was warrant for all such as had no calling by office thereunto.

ANSW. I. Robinson.

THat all prophecie in publicke (and in private also) is for the remitting and retaining of sinnes, I acknowledge: but that Christ grants this power to none but to such as he sends and ordaines by the Commission given Iohn. 20. 21, &c. I plainly deny, and require his prooffe. He should then grant it to none but to Apostles; for the commission there given, is peculiar to such, conveyed to them immediatly

mediately from Christ, confirmed, by the miraculous inbreathing of the H. Ghost, & by them to be exercised & dispensed principally towards unbelievers; of all which nothing is common to ordinary officers.

As Christ then gives power of binding & loosing sins to the Apostles there, so else where, to ordinary Pastors. *Ephes. 4. 12* Else where to the whole Church gathered together in one, *Math. 18. 18. 1. Cor. 5. 4. 5. 2. Cor. 6. 6, 7. 8, 9, 10.* And lastly in other places to every faithfull brother confessing Jesus Christ, *Math. 18. 19. &c. & cap. 18. 15. Luk. 17. 3.* And since the power of binding and loosing sinnes is onely by way of manifestation, and declaration of the word of God, the law, and the Gospell look unto whom the word of God is given, unto him the power of binding and loosing sinnes is given, though to be used by divers states of persons, after a diverse order: vvhich order doth in no sort abolish the being of the thing, but onely preserves it from confusion.

And where he takes it for granted ~~that~~ that the examples for prophelying out of office in the Scriptures, were extraordinary, as *Cains marrying of his Sister*, and the *Jewes* (the Israelites he should say) *stealing from the Egyptians* his comparisons are without compasse, & his affirmation without trueth. These their practises were against the light of nature, and morall
rall

rall law (then vvritten in the tables of
 mens hearts, and afterwards vvritten in
 the tables of stone) saue as there was an
 extraordinary dispensation by the Lord of
 the Law, and God of nature : But what
 like is there in this, that a man (out of of-
 fice) having received a gift of God, whe-
 ther extraordinary, or ordinary) by which
 he is inabled to prophesy, that is to speak
 to edificarion, exhortation, and comfort of
 of the Church, should so use the same good
 gift of God, in his time, and order? VVhat
 Eclipse is here, of the light of nature, or
 violation of naturall honesty? If M. Yates
 had remembred the law vvwhich forbade men
 to plough With an ox and asse together Deu.
 22. 10. hee would not thus haue yoked
 together things of so unlike kinde.

And for the secret motion of the spirit
 by vvwhich in his *second answer* he affirmeth
 that all prophecies out of office were, he spea-
 keth both that w^{ch} is true, & against him-
 selfe. For vvhat vvwere these secret moti-
 ons of the spirit, but the Prophets zeal for
 Gods glory, and mans good? vvwhich also
 vvwere sufficient on their part, for the use
 of the gift vvwhether ordinary, or extraor-
 dinary; vvwhether in men in office or out, it
 was not material. So that, for the use eue of
 an extraordinary gift there vvwas required
 (at least at all times) no extraordinary mo-
 tion of the spirit, but onely that vvwhich
 vvwas, and is ordinary to them, and us. God
 therefore,

therefore, for his own glory, & the good of his people, giving the gift, vvhether extraordinarily or ordinarily unto a man; hee hath vvarrant sufficient from his zeale to Gods glory, & mans salvation, to use the same gift in his time, place, and order. Of vvhich hereafter.

Mr. Yates. A R G. 2.

F R O M the execution of a publick function in the Church. Prophecy ordinary is by preaching to bring the glad tydings of peace and good things to Gods people: and this the Apostle sayes is not warrantable without sending. Rom: 10. 15. We must feed the flock because we are set over it. Act. 20. 20. to prophesy to Gods people is an honorable calling & none ought to take it upō him, but he that is called of God as was Aaron. Heb. 5. 4. The place of Iudas is called a Charge. Act: 1: 20. the Ministers are the light of the world. Mat. 5. 14. Starres in the right hand of Christ. Rev. 1. 20. Iohn was a man sent from God. Iohn. 1. 6. Christ sent his Apostles in the midst of Wolves. Math. 10. 16. I haue not sent these Prophets, saith the Lord, and yet they ran. Ier. 23. 2. as many as found not their Genealogy to be from Levi (from Aaron he should say) were put from the Priesthood. Neh: 7. 64. All these places keep us to an ordinary rule, and for all ordinary prophesying there can be no exception from it, without an open breach thereof: as for all your places of prophesying out of office, they are all of them

them to bee understood of the extraordinary: which cannot bee tied to ordinary rules. For so we should abridge God of his liberty: but we must beware of imitation, lest we become licentious.

ANSWER.

HERE is a long harvest for a small croppe. All that can bee gathered hence either by reaping or gleanig is no more, then that no man may exercise a publick function, or office, of ministry in the Church without a lawfull sending or calling from the Lord, by the means vvhich he hath sanctified. VVhich as it concerneth M. Yates well to consider of especially, reckoning (as hee professedly doth) his Genealogy from the Pope of Rome: so doth it not impeach our Prophets at all, who haue a lawfull calling for the use of their gift, though not so solemne (neither need they) as they who are to exercise and fulfill a constant ministry, and charge. But for the word *Sending*, which he so much urgeth, it must be known, that, as all that teach lawfully whether in office or not, are sent by Christ in respect of their personall gifts and graces: so ordinary officers are not sent by those who appoint them to minister as were the extraordinary Apostles sent by Christ, who appointed them. Sending importeth a passing

ſing of the ſent from the ſender to another,
 and ſo the Apoſtles were ſent by Chriſt to
 preach the goſpell to the Iewes and Gen-
 tiles: but ſo are not Paſtors ſent by the
 Church (which calleth them) vnto others,
 but by her appoynted to miniſter to her
 ſelfe. They vwho vverein their time Apo-
 ſtles, vvere firſt called in their perſons by
 Chriſt to bee diſciples, that as Apoſtles
 afterwards they might be ſent to miniſter:
 they vwho are Paſtors, are ſent by Chriſt,
 firſt as members, or in their perſons and
 perſonal gifts, that as Paſtors they may
 afterwards be called to miniſter. And that
 M. Yates may haue for the caling of our pro-
 phets, wheron to inſiſt, thus we praſtiſe. Af-
 ter the exeerciſe of the publick Miniſtery
 ended, the rulers in the Chur. do publickly
 exhort, and require that ſuch of their own
 or other Church, as haue a gift to ſpeake
 to the edificatiō of the hearers, ſhould uſe
 the ſame: & this according to that which
 is written, *Act. 13. 14. &c.* where *Paul and*
Barnabas comming into the Synagogue, the
Rulers, after the work of the ordinary mi-
 niſtery, was ended (conſidering them not as
 Apoſtles which they acknowledged not,
 but onely as men having gifts) ſent unto
 them, that if they had any word of exhortati-
 on to the people, they ſhould ſay on:

M. Yates. A R G. 3.

From the true cauſes of propheſy in the
 new teſtament, which are two, either im-
 mediate revelatiō, or impoſition of hands:

the first is *Act. 2. 17. & 10. 44. the second Act. 8. 17. & 19. 6.* third cause of publick prophesy cannot be giuen: therefore ordinary prophesy in publick out of office being neyther by immediate revelation, nor imposition of hands, is *vnlawfull.* You may say the contrary, but it will be without all Warrants of the Word.

ANSWER.

- 1 **I**N this Arg. are sundry errors Logically & Theologically And first, why doth he not make Christs breathing vpon the Apostles *loh. 20.* and the descending and sitting of the cloven fiery tongues vpon them *Act. 2.* causes of prophesy as well as
- 2 *imposition of hands?* Secondly imposition of hands is no cause at all of prophesy, to speake properly, as M. yates should doe, (affecting the name of a *Logitian*) It is no naturall cause, for to imagine that men tooke the holy Ghost in their hands, and reached it to others were ridiculous: neyther is it a morall cause, as in which there are propounded no Arguments, and motives of perswasion. It is ineed no more then a signe denoting the person; not a
- 3 *cause effecting the thing.* Thirdly, if it were a cause, yet should it not be made the member of a diuision opposed to revelation, but a cause or means subordinate vnto it as vnto the end: since it serued to the conueing of the spirit, by which spirit all reuelation is, and by revelation all prophesie

phesy: extraordinary by immediate revelation, ordinary by mediate: both which the were in the Church, as is the latter now even in men out of office, by meanes of their study, and Gods blessing upon the same: else could there never be lawfull office, Pastor or Teacher chosen in the Church to the worlds end. The gift of prophesy comes not by the office, but being found in persons before, makes them capable of the office by due means. *1 Tim. 3. 123*

A R G. 4. M. Yates.

F R O Modistinction of Spirituall gifts, *1. Cor. 12. 4. 5. 6. verse; gifts, administrations and operations. All these are to be referred to that general vers. 1. Gifts therefore in this place must be but one kinde of spirituall gifts, and be distinguished from the other two. The first then are meerly gifts: the second, gifts & offices together: the third, rather the effect of a gift then the gift it selfe: and therefore the Holy Ghost knowing how to speak aptly, gives more to the effect, then the cause: the worke then the Worker: for in truth miraculous Workes exceede all the vertue that possibly can be imagined to be in a mere creature: and therefore it is only a passive beliefe, or faith whereby man is rather a patient, then an agent in the worke. These 3. generall heads are deuided again, or rather exemplified by many particulars: first, verse 8. 9. 10. all lay downe a kinde of spirituall gifts*

first a word of wisdom, 2. a word of know-
 ledge, 3. of miraculous faith, 4. of healing.
 5. operations of great works 6. prophesying,
 7. discerning of spirits, 8. of tongues, 9. of
 interpretation. That some of these gifts are
 extraordinary no wise man will deny: yet that
 I may proue them all extraordinary, consider 3
 1 things. First, the cause: secondly, the effect:
 3 thirdly, the subiect. The cause without al doubt
 is the spirit; yet question may be of the maner,
 2. 1. ~~Conclusion~~ ^{Conclusion}. For maner, whether the spirit alone
 or the spirit assisting our industry, and pains.
 I say alone, because all these effects depend
 equally vpon the same cause: and I haue no
 reason to say, that prophesy should be more by
 my pains and industry, then strange tongues,
 or any other gift: for then I should magnifie
 the Holy Ghost in one gift more then ano-
 ther. That which is geuen by the sole operation
 of the spirit is more then that which is come
 by through ordinary paynes. I Blesse God for
 his ordinary prouidence where my hand goes
 with the Lord in my ordinary affayres: But
 wherein I find the Lord do for me where I had
 no hand, there I ought to magnifie him much
 more: so in these gifts, if some were ordinary,
 some extraordinary, then the spirit should not
 haue equal praise in the all. The orator prouing
 Caesar to deserue more prayse for his clemency
 towards Marcellus then all his famous victo-
 ries, vseth the maner of the cause to shew it. In
 thy warrs, O Emperour, thou hadst Captains,
 and souldiers, vertue and valour; weapons and
 munition, &c. but sparing Marcellus thou
 alone

alone didst it, to thee alone it belongs, and all the glory of it: so if prophesy in this place about all the rest must come in for an ordinary gift, then may I say, O blessed Spirit, Prophesy is thy gift, yet do I acknowledge thy ordinary blessing upon my labours in this: but as for strange tongues, and the rest, I acknowledge they are thy meere gift, without all paine, and labour of mine, therefore the greater praise I giue thee. Were not this to diminish prophesy in regard of the rest, which the H. Ghost prefers before them all? and therefore did she w as great power in that gift as in any other. The manner the being all one in giving, the second question is whether they were given⁽²⁾ in the same measure. I answer, No, Rom. 12. 6. and hereupon the Apostle commanded, that one Prophet should be subiect to another, & willingly yeeld place to him, that had the greater measure. I leaue the cause & come to the effects, which learned men cannot distinguish. I will shew you my iudgement, & follow it as you please. To the two first gifts is given a word: by words we expresse our meanings, therefore the spirit doth not onely giue a gift, but an ability & power to utter that gift for the greatest good of the hearers. Brother, it is the part of a diuine, to study for apt, and fit words; and indeed when God hath given us learning by exceeding great paines, yet wee find great imperfection for want of words. Now here I learne that the Spirit of God did extraordinarily supply this want, by giving unto men excellent utterance of heavenly things.

The first two gifts are wisdom & knowledge; wisdom is a holy understanding of heavenly things with a prudent application of them to their severall uses. Knowledge, or science is an insight into divers heavenly truths, yet waiting that prudent application: these two gifts with a fruitful uttrance of them could be no ordinary gifts studied out by their own pains, but such as the H. Ghost did immediately inspire into them. I should be very glad to heare that your Congregations were full of these wise and understanding men, then I doubt not but you would the sooner recall your selues. The three next gifts, of faith, healing, and great workes are undoubtedly extraordinary, and were never to be obtained, by any study of ours. For the foure last I doubt not but you will grant three of them extraordinary. Discerning of spirits was not by ordinary means but extraordinary, as you may see in Ananias, and Saphira, Simon Magus, and others, which were seene by an extraordinary Spirit. For strange tongues, I hope you will not stand in granting it, if you consider but the first originall of them **Act 2. 3.** and for interpretation of these tongues that was as difficult as the other: why should you now stick at prophecy, which I will plainly shew was more difficult then both the rest. For how should either you or I come to be able to prophecy, except there were some skilfull in the originall tongues, as likewise the helpes of commentaries, and interpretations? You see God appointed these as means to helpe us to prophecy: and where they
are

f-10
23
10
15-22

ere wanting, it is simply impossible for any man to become an ordinary Prophet: Indeed the H. Ghost can supply the want of both these: & therefore will you, nill you, it must be granted that this propheſy was extraordinary.

For take way the ordinary means of propheſy, and then the thing it ſelfe will ceaſe. Now you may plainly underſtād that the Primitive Chur. had not theſe means of propheſy, that you ſee we haue: they had not the originall tongues tranſlated, and therefore God gaue men extraordinary gifts in ſpeaking, and interpreting them: ſee then I entreat you how theſe two means being extraordinary inforce you to yeeld the other of the ſame nature. Were it poſſible for you to become a Prophet Wanting the tranſlation of the new, and old Teſtament as likewiſe all interpretations, With Which now through Gods bleſſing the whole world is replenished? I know you will answer, and ſay no: then ſay, Propheſy in the Primitive Church was extraordinary, becauſe the Gentiles had not ordinary tranſlations and interpretations of them.

A N S W E R.

IF I ſhould follow M. Yates. in his courſe I ſhould rather write one Sermon againſt an other then bring an Answer to an Argument. Briefly then, as I can, omitting other things, to that which concerns directly our preſent purpoſe. His affirmation that the gifts mentioned 1. Cor. 12. are onely extraordinary, I doe deny:

Anſw

and answer his reasons as followeth. And

- 1 first, that (contrary to his unreasonable reason) we both *may* & ought to magnify the H. Ghost more in one gift then another : since the same H. Ghost worketh more excellently and for our good in one
- 2 gift, then in another: And secondly (as a further truth and more contrary to his strange assertion) that in some works of the Spirit, though not here expressed , in which the Lord useth our industry & care, he is infinitely more to be magnified, then in any whatsoever the immediate and miraculous work of the same spirit, wherein he useth it not. For example, in saving faith and repentance: for the working of which by his spirit, God useth our careful hearing and meditation of his word, the Law
- 3 and Gospel. Thirdly, compare we even extraordinary gifts with extraordinary : we see, that God used the industry , and paines of the extraordinary Prophets for the reading and meditating in , and of the Law : and of the latter Prophets of the former Prophets writings: As also of the Apostles in the reading, knowledg and memory of them both : yea even of the very heathen authors, whose sayings they sometime quote in their prophecies or sermons: the like industry, or care not being required for the gift , or use of strange tongues : and yet did the Holy Ghost much more excellently utter it
selfe

^a Dan. 9. 13

^b v. 2.

^c Rom. 4.

10. & 4. 3.

^d Ec.

^e Act. 17. 28

1. Cor. 15.

33.

Tit. 1. 12.

2. Tim. 4.

13.

selfe in their Prophecies, and sermons, then in ther tongues, as M. Yates oft, and truly affirmeth.

Vpon verse. 8. he rightly describeth *wisdom* a *holy vnderstanding* of *beauenly things* with a *prudent application* of them to their *seuerall vses*: and *knowledge*, an *insight* into *diuers heauenly things*, yet wanting that *prudent application*, with the *fruitfull utterance* of them: but that these could be no ordinary gifts *studied out* by their own payns, but such as the *Holy Ghost* did immediately *inspyre* into them, he barely affirmeth; and I thinke, singularly; but am sure, vntruly. I maruailed what he would say to these two gifts of *wisdom & knowledge*, to proue that they could not be ordinary: and did expect some speciall reasons for his so singular interpretation: but behould a bare bone of affirmation brought by him without marrow, flesh, skin, or colour of prooffe. VVherein he is also the more blame-worthy, considering that he cannot be ignorant, how the most iudicious both at home, and abroad, doe vnderstand these two gifts as meant of the two speciall qualifications of the Pastor, and Teacher; ordinary gifts of ordinary offices: of which *ministeries* amongst the rest ordayned by Christ the *one Lord* of his Church. the Apostle speaketh verse 5. as verse. 4. of their *gifts*, by that *one spirit*. VVhich ordinary gifts all lawfull Pastors, and Teachers (ordinary offices) then had,
and

and besides them, many others not in office? and by the grace of God, some amongst vs: and that by the help of nature study and prayer, and the blessing of Gods spirit therevpon. VVhich blessing of God I will not deny to haue then been for degree extraordinary vpon mens weaker in-deuoures, for their furnishing with these ordinary gifts: which makes nothing against our purpose. That *the gift of faith is undoubtedly extraordinary is sayd by him,* but Doctors haue doubted of it. See for one, *Beza* in his great *Annotations* vpo the words, both affirming, and proueing, that by *faith* is meant an *assent vnto the doctrine propounded*, which is an ordinary gift of the spirit.

VVhere he makes no doubt but wee will grant, that three of the foure last were extraordinary, he but threaps kindnesse upon us, as we use to say. That *Peters gift of discerning was extraordinary* in the case of *Ananias*, *Acts. 5.* we confesse: but not so in the case of *Simon Magus*, *Acts. 8.* of whom he iudgeth by his words (as of the tree by the fruit) in which he did notoriously betray himselfe to be in the gall of bitternesse, to the discerning of any ordinary Christian. The gift of discerning both of doctrine and manners, is in a measure required of every Christian. *Phil. 1. 9. 10. 1. Ioh. 4. 1. Heb. 5. 14.* but is bestowed by the giver thereof upon some more liberally; sometimes extraordinarily, as then upon

Acts. 5. 12.
Acts. 3. 5. 10.
Acts. 18. 22 23
Mat. 7. 16-20.

on some in some cases : sometimes ordinarily, as both then and now on all such as had, and haue more Christian discretion then other men.

That *interpretation of tongues* was as difficult as *strange tongues* immediatly inspired, is not true. They who *Acts 24* heard the Apostles speake in their own tongue, and were able to speake the Iewes language then in use, might interpret these strange tongues unto the Iewes, without any extraordinary gift: as M. Yates hearing a glorious Formalist speak much Latin in his Sermon, can interpret that strange tongue of his unto the people, without any extraordinary gift of interpretation : and so might it well be in the Church of *Corinth* with some, though the tongue were given extraordinarily.

Acts 24

Lastly, it doth not shew plainly, that *prophecie* was more difficult then *strange tongues*, though all were true which he speakes of the difficulty thereof. For by all reason and experience a man then might, and now may, become an ordinary Prophet for ability by ordinary helpes; but so neither could, nor can hee speake a strange tongue, as there meant, but by extraordinary inspiration. That simple necessity of *Commentaries and Interpretations* which he requireth for a mans becomming an ordinary Prophet, I dare not acknowledge : of great use they are, but not of simple necessity : that prerogative royall of simply necessary,

necessary, I would challenge as peculiar
 to the holy *Scriptures*; which are able to
 make the man of God perfect, fully furnished
 to every good worke. 2. *Tim.* 3. 16. 17. But
 where he addes, that the *Primitive Church*
 had not the originall tongues translated, it is
 something for his, yea and for the Popes
 purpose also, if it bee true, and that the
 Church, especially some good space,
 after her constitution, might be without
 the *Scriptures* in a knowne tongue. But
 how unadvised, and unskilfull is he in so
 saying? how detracting from Gods graci-
 ous providence towards his Church: and
 how partiall on the Clergies part, and a-
 gainst the Commonalty of Gods inheri-
 tance? For the thing then. The old Te-
 stament was wholly translated by the 70.
 Interpreters, at the instance of *Ptolemy*
Philadelphus King of *Egipt*, into Greeke the
 mother tongue of the *Corinthians*; *Corinth*
 being in *Achaia*, and *Achaia* in *Greece*: In
 which the same tongue they had also eve-
 ry part of the new Testament then writ-
 ten, as the most was. VVhich language
 was also so universally known throughout
 the whole world, by reason partly of the
 Greeke Monarchy under *Alexander*, and
 partly of the Greeke learning at *Athens*, as
 that the Apostle could write his Epistle in
 Greek to the *Romans*, though in *Europe*,
 as understanding the tongue sufficiently.
 Besides, the *Corinthians* had had *Pauls* and
 other Apostolicall mens preachings, and
 con-

Ioseph Ant.
l. 12. c. 2.
Iren. l. 3. c.
24. 25.

conferences amongst them a long time, which were uncomparably better then all the commentaries in the world. And for the Corinthians ability for this worke, it is but reason we respect this Apostles testimony of them, which is, that they were *enriched in all utterance, and in all knowledge,* 1. Cor. 1. 4. In which two gifts as the ability for ordinary prophesie doth properly consist, so to appropriate them unto extraordinary Prophets, considering the generality of the Apostles speech, and drift, with other circumstances else-where observed, were to fetter them in uniuert bonds of restraint.

And having thus wiped off his colour of reason, that the Apostle, 1. Cor. 12. speakes onely of extraordinary gifts, I will (by the grace of God) plainly shew the contrary, and that he speakes of ordinary also.

And first, in teaching, v. 3. that *no man can call Iesus the Lord, but by the Holy Ghost*, he poynts out a gift and grace of the spirit, ordinary and common to all Christians.

Secondly, v. 5 he speakes of *diversities*, that is, of all the divers and severall ministeries ordinary and extraordinary in the Church under Christ the Lord, and v. 4. of the severall gifts for the same; and so necessarily of the ordinary gifts for the ordinary ministeries, then and now.

Thirdly,

1. Cor. 12. 8

3 Thirdly, from v. 8. where mention is made of the word of wisdom, and the word of knowledge, ordinary gifts of ordinary persons, both in and out of office, now, and then.

4 Fourthly, v. 12. he compares the Church of Corinth to a body, having Christ the head, and each of them members for their parts: of whom one had this gift, another that, given of God, for their mutuall good, but by them abused otherwise: whereupon I conclude, except there were in Corinth no ordinary gifts in Pastors, Teachers, or others of God given, and by them abused, that he speaks not of extraordinary gifts onely.

5 Fifthly, v. 28. after Apostles, and Prophets, he mentioneth Teachers, which were ordinary officers, and therefore speaks of ordinary gifts and teaching: as also Helpers and Governours, who what were they but Deacons and Elders? or take the words as they are, Helpes and Governments: then which, what is now, or vvas then more ordinary, both in respect of ministry and gift? VVhereupon I conclude vvith good assurance, that the Apostle 1. Cor. 12. treats of the gifts of the spirit, both extraordinary and ordinary

Mr. Yates. A R G. 5.

From comparison of prophesie & strange
 F Tongues Which are laid together through
 all the 1. Cor. 14. Vers. 1. prophesie
 is

is preferred before all other spirituall gifts, which cannot be ordinary: for no ordinary and common gift is to be preferred before all extraordinary and spirituall gifts. But you will say, though it be not more excellent, yet it is more profitable: I answer, it is both more excellent and more profitable: for the Apostle intends both, extolling it for the end, which shewes how good and excellent it is, as likewise for the use, making known the profit and benefit of it. That which is the best object of our desire, must needs be the best: but of spirituall gifts, prophecie is the best object of our desire, 1. Cor. 12. 31. Desire the best gifts, chap. 14. 1. Covet spirituall gifts, but rather that yee may prophecie. Secondly, as it is the best to our selves, so is it the best to others, as may appeare by the whole chapter. Thirdly, all other gifts are given for the good of prophecie, and not prophecie for them. As it is the best gift, so it is the most profitable, as being especially for edification, exhortation, and comfort. But it may be you will object; Is not an ordinary gift of prophecie better then the extraordinary gift of tongues, or at least more profitable? I answer, No: for the tongues, Actes 2. 3. 4. were more profitable to the Church then ever was the ordinary gift of any man: but compare ordinary with ordinary, and extraordinary with extraordinary, and wee grant prophecie the privilege.

I. Rob. ANSWER.

TO this Argument he himself giues a sufficient answer in our name; onely he sets it down something lamely; where if it came in the full strength, it would easily withstand the force of his Argument. For where hee should say for us, if he spake out, that ordinary prophesie is more excellent then tongues, because more profitable; hee makes us to stammer thus, *though it be not more excellent, yet it is more profitable*: it being most plaine, that the Apostle prefers prophesie before tongues, because it tends more to edification of the Church according to vvhich respect alone vve are to measure the excellency of Church: ordinances, and so to frame the object of our desire unto them. But vvhat speake I of more excellent, and more to edification? since the strange tongues as there used, vvithout an interpreter, were so far from being comparable to ordinary prophesie for any good end or use, as they were on the contrary most vaine and ridiculous, as appeares, v. 11. 22. 23. That then which hee brings for the commendation of tongues from *Actes: 2.* is nothing for tongues as used in *Corinth.* The former were, as of simple necessity in themselves unto the Apostles, for the spreading of the Gospell unto all nations, so then, and there

there profitably vsed: but in Corinth ambitiously and pr-ofanely abused, which M. Y^a. should haue observed, but hath not in his comparison. Lastly I add as a iust answer to whatsoeuer he hath obiected, That *tongues* considered in themselves, how rightly soeuer vsed, are not comparable for vse and so for excellency, vnto ordinary prophesying or preaching considered in it self: seing that by it as well as by extraordinary saving *faith* is wrought Rom. 15. which none can say of strange Tongues in themselves, without a strange Tongue both from truth and sence: no nor of any other spirituall gift.

And as it doth not appear by the Apostles preferring of prophesy before tongues, that therefore the prophesy was extraordinary; so it appeares unto mee by the Corinthians preferring of tongues before it, that it was but ordinary: & therefore disregarded by them in comparison of the extraordinary, and miraculous gift of tongues: whereas, had it also been extraordinary, immediate and miraculous, most like it would haue carried with it the like with the other, or greater regard, in their eyes.

M. Yates. ARGV M. 6.

FROM exemplification vers. 6. if I come unto you &c. I hope you will grant that the Apostle Paul had all
C those

those spirituall gifts, and therefore speaking of such prophesy as he had himselfe, hee must needs speak of extraordinary: likewise he had the knowledge of tongues and yet prefers prophesy before all his languages, though hee spake more then they all. Now the example in his own person must needs set forth the generall; and therefore if in the generall hee should speak of ordinary prophesying, & in the particular of extraordinary, it would prove idle; for an example is of the same kind with the generall. Again in bringing four particulars he puts revelation first, as the cause of all the rest; which shewes plainly he speaks of such prophesy, as came by revelation for revelation brings a man to knowledge, and knowledge teacheth wholesome doctrine, and prophesy serveth to utter it.

Ad Rom. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

I doe plainly deny the ground upon which he builds the whole weight of his Argument which is, that the example, and the thing exemplified must be of the same kind. How oft doth Christ exemplify the sufferings of his disciples by his own sufferings, and the sending of his Apostles by his fathers sending of him? were they therefore of the same kind; their sufferings meritorious, and their sending mediatorious, because his was such? But amongst other evidences against him (wherewith all writings divine, and humane

mane are stored) see one, fitly paring with this in hand. The Apostle prouoking the *Galathians* c. 1:6 unto iust detestation of such as preached another Gospell amongst them, takes an example from his own preaching, vers. 8. But though wee or an Angell, from heaven preach, another Gospell unto you, then that which wee haue preached unto you, let him be accursed. As if he should say, I haue preached unto you formerly iustification by faith without the works of the Law of *Moses*: they now preach unto you iustification by the works of the law ioyned with Christ, &c. He exemplifieth their preaching by his: were they therefore of one kind both Apostolical, because *Pauls* was such? It is sufficient for an example if it agree with the thing, which it is brought to exemplifie in that for which it is brought. And so the coming of Christ, to iudgement, is by the Apostle exemplified by the comming of a thiefe in the night. Are therefore their commings of the same kind? or is it not sufficient that being most contrary in their kinds, they do yet agree in the adiunct of suddenesse? So is it sufficient, if *Pauls* extraordinary Propheying, and the *Corinthians* ordinary, agree in the adiunct or effect of profitablenesse, or edification, which thing alone the Apostle in his exemplification hath respect unto. His observation about *Revelation* seems true, and good in it selfe: but shewes not plainly that for which he brings it, no nor

1. *Thess.* 5. 2.

hath so much as a plaine shew for it. For what shew hath it of profe that he speaks of extraordinary prophesie, because it comes from revelation, except he takes it for granted, that there is in the Church no revelation of the spirit for teaching but extraordinary, or miraculous: which how can I grant, or hee affirme? Of this more Argum. 8.

M. Yates. A R G. 7.

F R O M the fruition of spirituall gifts. 1. Cor. 14. 26. hath a Psalm, that is some admirable praise of God, or doctrine, that is some worthy point of instruction; or a tongue, that is, can speak misteries With admiration, or revelation of some secrets either for doctrine or prediction; lastly, or interpretation Whether of tongues, doctrines, or Scripture: all these must needs bee had either by the ordinary pains of the Church, or by the extraordinary gift of the spirit, you say by the one, and I by the other: and that I agree more with the Scripture then your selfe, consider but the distinction of the gifts, and their admirable matter. A Psalm must needs consist of meeter, which required art to compose it. Secondly, it could not for the matter of it, but sound forth some worthy praise of God. Do you thinke the Corinthians did study the art of musick, or likewise read some admirable divine bookes to finde out sweet matter to make their songs of? Alas, brother, giue God

God the glory, it was no doubt some sudden motion of the Spirit, that did inflame the hearts of beleivers with some worthy matter of praising God. Doctrine, that is layd down by our ordinary pains, is that which we usually giue unto Doctors, which after long study, and reading the Scriptures is drawn to some profitable heads pithily proved, and contrary errors refuted by it. I think in Coriuth there were none of these Doctours, and yet I doubt not but they were as excellent: for such Doctors as delivered these doctrines had them after a more easie manner, even the immediate worke of the spirit. I hope without any further dispute you will yeeld that the having of a strange tongue was extraordinary, as likewise the revelation and interpretation.

I. Rob. ANS VV.

NOT to meddle with his description of a Psalme, Doctrine, &c. further then concernes our present occasion: The first, a Psalme was not so undoubtedly, as hee maketh it, some sudden to wit, extraordinary motion of the spirit &c. The scriptures rather insinuate the contrary, and that these Psalmes and spirituall songes were also (besides the Psalmes of David) and those then made by extraordinary motion (which I will not deny) even ordinary and conceaued by ordinary men and motions. Ephe. 5. 18. 19. Col.

3. 16. *Iam.* 5. 13. The scriptures are to be extended as largely, and to as common use, as may be, neither is any thing in the to be accounted extraordinary, saue that which cannot possibly be ordinary, which these might bee. *For the finding out of sweet mater* they had admirable diuine books to read, even the wonderfull diuine scriptures; For musicke, as without doubt many in that most rich and delicate City, were expert in it, so what reason he hath to require for the Church singing then in use, such study, and art, I see not, except it be because he dwels too neere a cathedral Church. Hee may see for the plainenesse of singing used in former times (and before the spouse of Christ the Church, in all her ordinances was by Antichrist stripped of her homely but comely attire, and tricked up with his whorish ornaments) that which *Austin* hath of this matter, *Confess.* l. 10. c. 13.

- 2 For the second which is *doctrine*, he but *thinks there were no Doctors in Corinth.* But he may well change his thoughts, if he both consider how that Church abounded (in the body of it) even to excesse, in all knowledge & utterance, the Doctors two speciall faculties, as also how this Apostle in this Epistle: c. 12. v. 28. affirmeth expressly that God had set in the Church, amongst other officers, *Doctors, or Teachers.* Besides that it is enough for my purpose if there were any in Corinth, though not of-

officer able by ordinary gift to deliver doctrine; which (considering the fore-signified state of that Church, both in respect of *Pauls* ministry amongst them and testimony of them, being in that City, which was the chiefe of all Greece for government, Greece also being the fountaine of learning, and eloquence) can not, I think, be reasonably denied.

To yeeld you without further dispute that *Revelation*, & *Interpretation* were (viz. only) the immediate work of the spirit, were in us more courtesy then wisdom. For *Interpretation*, I see not, but that either he himselfe who spake the tongue by an extraordinary gift, or any other man that understood it, having ordinary ability to interpret the matter deliuered) both lawfully might, & in conscience ought so to doe, except he would quench the spirit both in respect of *1. The* *5. 19.* the extraordinary gift of the tongue, & ordinary gift of interpretation: but that the Pastor or Teacher might not doe this by his ordinary gift (which is yet a fort strong enough to keep us from yeelding) were strange to imagine. Besides, let it be noted how the Apostle *v. 13.* exhorts to pray for the gift of *Interpretation*: Now how a man might pray for an extraordinary and miraculous gift, which hee wholly wanted, without an extraordinary motion, or promise, and meerely upon the Apostles exhortation generall, I see not, but would learn of him that could teach me.

A R G.

M. Yares. A R G. 8.

FROM present Revelation v. 30. In the verse going before is laid down: *in what order they shall prophesie, even as it was before for strange tongues: yet here is a further injunction and that is of silence, if any thing of more weight shal be revealed unto another: Why should the other keep silence if it were known before, that this man should speake after him? if it were ordinary prophesying, and such as our pains, and study brought us unto, then were it fit that we should haue our liberty to goe on and not be interrupted by an other: but the Apostle upon the Revelation to another even sitting by enioyns silence to the present speaker, which if his Revelation had been studied before could not bee any motiue, or perswasion why hee should yeeld to the other, that is now upon the sudden to take his place: this were for one Prophet to disgrace another: but the cleare sence is to any man that will not wrangle, that because it pleaseth the spirit to inspire one sitting by with some more excellent matter, either in regard of the same subiect or some other, the Apostle enioyns silence.*

I. Rob. A N S VV.

TO his question why the former speaker should keep silence if it were knowne before that a 2^d. should speak after him
it

it is easily answered : that euen therefore he was to keep silence; that is, to take vp himselfe in due time, as being to think in modesty, that the conduits of the spirit of God did not run into his vessell alone, but that others also might receaue of the fulnes of the same spirit to speake something further to the edification of the Church; especially sitting down in som appoynted place which it should seeme vers 30. and Act. 13. 14. he that purposed to prophesie vsed to take : and which order I thinke the Iewes yet obserue in their Synagogues. And where he ads, *that if it were ordinary prophesie and such as our study brought vs vnto, then were it fit we should haue our liberty to go on and not to be interrupted by another,* which he also accounts a *disgracing* of the former; I would know of him whether it vvhere not as fit, and much more, that the extraordinary Prophets immediatly inspired by the Holy Ghost, and who could not erre, should haue their liberty to go on uninterrupted? Is not this vvithout all compasse of reason, that the extraordinary Prophet immediatly inspired; should not haue as much liberty to goe on without being interrupted, as the ordinary, vvho might vvorthily deserue to be interrupted for speaking untruly or impertinently? although I do not thinke that the Apostle requires any interrupting of the former by the later (vvhich were rude) if not vvorse)

vorfe) but onely a convenient cession, or place-giving to a second by the first speaker, as hath been said. Now the Exception of *disgrace* to the former, by the latter speaking, is well to be minded, that it may appeare how evill customes do infect the mindes of godly men, so as they think it a *disgrace* that one should giue place to another to speake after him further, or otherwise then he hath done. But it vvas not so from the beginning: but since they, vvho under Christ should bee servants of the Church, haue been her masters, and haue exercised this magisteriall teaching now in use, vvhere ordinarily one alone in a Church (diuers others in diuers places better able then he, sitting at his feet continually to learne) must be heard all his life long; thinking it a *disgrace* to haue another speake any thing further then he hath done: vvchich vvas the very disease in the Church of *Corinth*: wherein he that spake first vvould take up all the time himselfe; vvhereas he should in modesty haue conceived, that a second or third (especially seeming provided to speake, by seating themselues in the same place vvith him) might haue something revealed further, or othervvise then hee had.

VVhich *Revelation* the Apostle doth not oppose to fore-going *study* (as M. Yates thinketh) but unto emulation and *study of contradiction*: teaching that the
spirit

spirit alone must be heard in the Church, speaking by whose mouth soever. And, that there is in the Church an ordinary spirit of revelation; besides comfortable experience, these places amongst many other, do clearly proue, *Math. 11. 28. & 16. 17. Eph. 1. 17. Phil. 3. 17.*

Mr. Yates. A R G. 9.

From vocation, v. 29, 32. 37. these spiritual men are called Prophets, and to imagine a Prophet without a calling, is that which the Scripture will not endure: therefore all these Prophets either had immediate calling from God, or mediate from men; or else they tooke it up themselves: the two first we grant lawfull callings, but this intollerable. *Numb. 11. 28.* The servant of Moses sayes, Forbid Eldad and Medad to prophesie: his reason was, because he thought they had no calling: which had been true, if they had taken it up without immediate inspiration: But Moses knowing that it was from God, wished that the like gift might be upon all Gods people: so that those were true Prophets for the instant by an immediate call from God: and the text sayes, They added no further, shewing that as the gift ceased, so did they.

I. Rob. ANSWER.

IT is true, that Spirituall men are called Prophets, or rather, Prophets Spirituall men: what is it then that makes a spirituall

spirituall man, but a gift of the spirit? and
 what a prophet ordinary or extraordin-
 ary, but the gift of prophesie ordinary or
 extraordinary? vvhhereupon it followeth
 undeniably, that so many vvith us, or else-
 vvhere, as haue the ordinary gift or abili-
 ty to prophesie, are prophets, though out
 of office. In this Argument he hath made
 a snare vvherewith himselfe is taken un-
 2 avoydably. Secondly, vve affirme, that our
 prophets haue a calling, which I haue de-
 clared formerly, not to make them pro-
 phets by condition or estate, for that they
 are by their gift, but for the use or exer-
 cise of the same gift before bestowed up-
 pon them by the Lord, through their la-
 bour and industry. Of *Eldads* and *Medads*
 prophesying we shall speake hereafter:
 onely note vve in the meane vvhile, how
 M. Yates, and rightly, appportioneth their
 prophesying to their gift, as wee doe also
 ours: according to that of the Apostle,
Having then gifts differing, according to the
grace that is given to us, Whether prophesie,
let us prophesie according to the proporti-
on of faith: or a ministry, let us wait on the
ministry, Rom. 12. 6. 7. They then that
 haue a gift, must prophesie according to
 their proportion.

M. Yates. ARG. 10.

From the whole Church turnes himselfe
 to their Prophets, and spirituall men, shew-
 ing

wing plainly, that these had some particular place about the rest: and he giues them special charge to obserue the things he writes to the Church: therefore those were in some calling about others: and to imagine the contrary, is to run wide of the current of the whole Scripture: to set men in publicke place without calling, is the same with confusion and disorder.

I. Rob. ANSWV.

THIS Argument is founded upon the groundlesse presumption with the former: viz. that there is in the Church no lawfull calling for men able to prophesy, but by officing them. And for Pauls turning his speech to the Prophets. *v. 37.* it shewes indeed, that they were about the rest, after a sort: and so they are with us rightly preferred before others, which want that endowment of the spirit, by which they are enabled to speake to the edification of the Church.

*The Confirmation of the Scriptures
and reasons brought in my book to
proue publick prophesying out
of office by an ordina-
ry gift.*

AND before wee come to examine *M. Yates* his Answers to the Scriptures by me produced, I desire the Reader to obserue with mee these two things.

2 Things: I

- things. First, that I do not affirme in my book, that all the therē alleadged Scriptures are meant of ordinary prophesy; but that the same is proved by them. Neither will he (I presume) deny, but that many things are sufficiently proved from a scripture by necessary consequence, and iust proportion, besides the particular properly intended in it. 2. That M. Yates so puts the question, as that it is hard to say, whether he do mee, or himselte the more iniury: namely, whether *the places prove an ordinary gift of prophesy out of office*. For, as I do not say, that they proue the gift, but the use, and exercise of the gift bestowed by God whether ordinary, or extraordinary, so neither would he haue denied (had he not leaped, before hee had lookt) but that others besides ministers, haue an ordinary gift of prophesie. Where the Apostle requires of him *that desires the office of a Bishop*, that he be *apt to teach*, 1. Tim. 3. 1. 2. and *able to exhort with sound doctrine* Tit. 1. 9. doth he not therein most evidently teach, that the gift and ability to teach, preach, and prophesy, not onely may, but must, both be and appeare to be in the person to be called to the office of ministry? He that is not a prophet, or hath not the gift of prophesying, or preaching, (for by his gift he is a Prophet, & by the use of it he occupies the place of a Prophet) before he be appointed a Pastor, is an Idol shepheard set up in the temple of God

God: neither doth the office either giue, or so much indeed as encrease the gift, but onely giues solemne commission, & charge to use it.

The first Scripture by mee brought, is *Script. Numb. 11. 29.* where *Moses* the man of *Num. 11. 29;* God wisheth that the whole people of the Lord were Prophets, the Lord putting his spirit upon them.

This place, saith M. Yates in his *Anf. speaks* of the pouring out of the Spirit in an extraordinary manner, as may appear by the occasion of the speech *v. 24. &c.* Where also in a tedious manner (as his manner is) hee pro-
veth the gift of prophesying given to the 70. Elders to haue been extraordinary: which as I deny not, so neither needed he to haue proved. But this I affirm, that hence is proved the lawfulnessse of ordinary prophesying out of office by men enabled thereunto. And first, as *Moses wi-* 1
sheth that all the Lords people were Prophets, the Lord giving his spirit unto them; so the minister may and ought to wish that the Lord would so blesse the ordinary lendeavours of his people now, by his spirit, as that they all might bee Prophets, that is, able for gifts to speak to edification. The minister which desireth not this, envieth for his own, and the Clergies sake, which *Moses would not that Ioshua* should do for his. Secondly *Moses* 2
makes it all one to be a Prophet, and to haue the Lord putting his Spirit upon a
man

man. Now if the Lords so giving his spirit unto a man, as that he be thereby enabled extraordinarily to prophesy, make him an extraordinary prophet, why should not by due proportion, such a gift of the Spirit given by the Lord to a man, as by which hee is enabled to prophesy ordinarily, serue also to make him an ordinary Prophet? and so by consequence, if there be amongst us any though out of office so enabled to prophesy, or preach, what hindreth them from being Prophets even of the Lords own making by his spirits gift, and work upon their study, & endeavours? And if they be Prophets then may they Prophecie; which *Moses* also in that place insinuates: for in wishing that they were all Prophets, he wisheth as well the use, as the possession of the gift. *M. Yates* may see a very lerned man *Io. Wolphius* in his Com. upon 2. King. 23. shewing by this place the liberty of private Christians that are able to speak, and teach not onely in ordinary congregations, but even in most solemne Councils.

Jo. Wolphius

2. Script:
2. Chron. 17. 7.

The next place is 2. Chron. 17. 7. where King *Iehosaphat* sent his Princes to teach in the Cities of *Iudah*, and with them the Levites &c.

M Yates accounts it a monstrous conceit that the princes should be publique teachers, - which saith he were onely by their presence and authority to back the Levites: adding that the translation is mended by *Iunius* and *Tremetius*

Tremelius &c. but if the Iewes heard him (professing the knowledge of *Moses & the Prophets*) so speak, they would marvayle at his ignorance of a thing so frequent and euident in theyr writings : with whom it is and ever hath been receiued truth, that any of theyr (חכמים) *wise men*; as they after the scriptures. *math. 23. 34. 1 cor. 1. 20. Ier. 18. 18.* call them, may and ought to teach in theyr synagogues without respect had to office : neither doth the translation of *Iunius and Tremelius* by any necessity make for him: neyther can it be set agaynst me without violence to the originall: from the simplicity where of they do (with due reuerence vnto them be it spoken) seeme vnto me something to turne aside in the 8 vers. *Pagnine*, the 70 *Interpreters*, *Ierom*, and all our *English Bibles* carry it directly to our sense. And if the conceite be monstrous that these princes preached publickly, it is not bred onely in my brain : the very same Scripture having been alledged very lately by the publick Professor in the Vniuersitie of *Leyden* in a solemne assembly, as expressly proving it lawful for others then ministers to teach publickly. And because much weight lieth upon this ground, which yet hee thinketh very sandy and light, I will make it cleare to all indifferent mens iudgments, that these Princes, & so others in *Israel*, and *Iudah* (though no *Leuites*, nor Church officers) might lawfully teach

} consid.

D and

and preach publicly in the Temple, Synagogues, and Cities.

1 First then, all Princes, Magistrates, Iudges, and Governours were bound to open expound, and apply the Lawes by which they governed, according to the severall occasions offered; otherwise they ruled by tyranny, and appetite: which lawes for all the administrations even of the commonwealth were onely the written word of God: wherupon I cōclude, that if to open, expound, & apply the word of God, be to preach, and teach, they then had not onely power, but charge so to doe.

2 2. It may appeare what these Princes of *Iehosaphat* (partaking of his power) were to do in this case, by that which he himselfe, and other godly Kings haue done. The summe of his most pithy sermon wee haue recorded. 2. Chron. 19. unto the Iudges. v. 6. 7. and unto the Levites v. 9. 10. 11. as also his divine prayer unto God in the publick Congregation. c. 20. 5. 6. &c. Likewise the excellent sermon of King *Hezekiah* unto the Priests, and Levites, in the very temple, 2. Chron. 29. 4. 5 &c. also of *Nehemiah* with others, teaching the people the Law of the Lord. Neh. 8. 10: the Kings, and Princes being as shepherds to feed the people, as by government, so by instruction in the Law of their God. Descend wee down lower to the time of Christ, and we shall see this matter put out of all question. Doe wee not read every where how that the Scribes, Pharisees,

and Lawyers did teach publickly amongst the Iewes; of whom yet many were no Levites or Church officers, but indifferently of any tribe, *Phil. 3. 5.* And if it were not the received order in Israell of old, for men out of office to speake, and teach in publick, how was Iesus the sonne of Mary admitted to dispute in the Temple with the Doctors? *Luk. 2. 46.* and to teach, and preach in the Synagogues so commonly as he did? *Mat. 9. 35. Luk. 4. 16. 17.* & how were Paul, and Barnabas, sitting down in the Synagogue, sent unto, after the lecture of the Law by the ruler, that if they had any word of exhortation unto the people, they should say on? *Act. 13. 14. 15.*

But if any man shall answer, that these were extraordinary persons, & so taught by an extraordinary gift, he speaks the truth, but to no purpose. For what was that to the order received in the Temple, and Synagogues, and to the Rulers thereof, who did not beleue in Christ, nor acknowledge either his, or his Apostles authority; but onely admitted them unto the use of their gift, as they would haue done, and did ordinarily, any other men able to teach: as also the rulers of the Synagogues of the Iewes do at this day.

The third place is mistaken by the Printer, in omitting only one prick, which was corrected in many Coppies, & might easily haue been observed by the Reader, For *Ier. 50. 45.* it should be *Ier. 50. 4. 5.*

M. Yates therefore upon that Scripture refutes his own guesse, and not my prooffe.

4 Place:

Mat:10:4:

The fourth place is *Math. 10. 1. 3. 6.* where *Christ* calling unto him his twelve Disciples sends them to preach the Kingdom of heauen to the lost sheep of Israel.

* Joh:16.13.

His answer is, that the twelve Apostles were called into office, and had their calling from the first election of *Christ*, but had a further confirmation after, and greater measure of Gods Spirit to lead them into al truth, as a Iustice of peace may bee put in office and yet receiue a further Confirmation, yea and greater means to performe his place. I affirme on the other side, (and shall evidently proue it God assisting mee) that these twelve were not actually possessed of their Apostleship, till after *Christs* Resurrection but were onely Apostles elect, as you call him the *Major elect*, who hath not the office of *Major* committed to him of a good space after. Neither am I herein of the minde with the Papists (to put *M. Yates* out of feare) that *Peter* was not in office until *Christ* gaue him charge to feed his sheep. *Joh. 21.*

Joh:21:15.16.

17.

(which yet I am perswaded never Papist held of his Apostleship, but of his primacy, and universall headship, or Bishoprick) but of the same mind, wherof himself is in his first argument, to wit, that his cōmission Apostolick was actually conferred upon him ioynly with the rest.

Joh:20.

22.23. 1

r. Now if the Commission Apostolick were

were but then given, they were but then, and not before actually Apostles, except he will say they were Apostles, before they had commission, that is calling fro Christ so to bee. I would now see how hee can salve the wound, which he hath giuen himselfe.

2. After that the Lord Iesus had *Mat. 11. 2* 11. preferred *Iohn Baptist* about all the Prophets which were before him, he yett adds in the same place, that *the least in the Kingdom of heauen is greater then hee. The least. i. the least Minister; In the kingdom of heauen. i. in the Church of the new testament properly called, which began not till after the death of Christ who liued and dyed a member of the Iewish Church. The Apostles then being officers of the Church of the new testament, and Kingdome of heauen, and not of the old or Iewish Church, it cannot bee that they were Apostles in act, before Christs death; except an adiunct can be before the subject, and an officer before the corporation in and of which he is an officer.*

3. Considering the ignorance of these 3 disciples at that time in the main misteries of Christ: of the nature of his kingdom, his death and resurrection, *Math. 20. 21. Luke. 24. 20. 21. &c. Iohn. 20. 9. Mark. 16. 14.* as also, how vtterly vnfurnished they were of gifts besitting Apostolicall teaching (for which (as being an extraordinary dispensation, & that in the highest

D 3 degree)

degree) extraordinary , and infallible reuelation and direction of the spirit was requisite, wherewith they were but first, (as it seemeth) sprinckled *Iohn. 20. 22* and afterwards more plentifully filled at the day of Pentecost) they were as fit for an Apostleship as *David* was for *Sauls* armour which he could not weild nor go with.

4 4. Besides, if they had the office of Apostleship committed to them *Math.*

Mat. 10. 1. 2. 3. 4. 10. how was it that they continued not their ministrations in that office; but returning after a few dayes to their master Christ, continued with him as his disciples till his death. Christ Iesus did not keepe a company of non-residents about him for his Chaplins, as *M. Yates* insinuates against him.

5 Lastly, we are expressly taught, *Eph. 4. 8*
Eph. 4. 8 11: When Christ ascended on high, hee gaue gifts unto men, Apostles, Prophets, &c. The Apostles then were first given actually at the Lords ascension, and were before onely designed to become Apostles, or Apostles elect, but not ordained, nor possessed of any office: and therefore preached, and that with warrant from Christ, without office.

5 Script:
Luk. 8. 39.

The next Scripture is, *Luk. 8. 39.* by *M. Yates* thus opened: Christ having delivered the man possessed, bids him go, and shew what great things God had done for him: and it is sayd he went and preached (that is, if it be to their purpose) by ordinary pains and study, he preached.

preached the Gospel. And with pittie upon us poore soules that cannot distinguish the publishing of a miracle, and the gift (hee should say the worke, if hee distinguished as he ought) of preaching; he addeth, that if Christ had minded to haue made him a publicke preacher, hee would first haue taken him with him, and instructed him, and then haue sent him abroad.

First, let it be obserued, that the word *1* used by *Mark* for his preaching, is the *engoussin* same word which is commonly used for the most solemne preaching, that is, by the Apostles and Evangelists. Secondly, Christ *2* bids him, *Mark. 5. 19. Goe home and declare how great things the Lord had done for him, and had had compassion on him, and v. 20. he is said to haue published in Decapolis (Luke hath it, throughout the whole City) how great things Iesus had done for him.* VVhich he doing, what else did hee, but preach, publish, and declare the great loue and mercy of God, in and by Iesus Christ towards miserable sinners for the curing of their bodily and spiritual maladies? Thirdly, where he makes the *pub- 3* lishing of this miracle and the preaching of the Gospell diuers things, and pitties us poore soules that we cannot distinguish between them: as Christ bad the women of *Luke 22. 27. 28.* Ierusalem, not to weep for him, but for themselves; so surely had he need to pittie not us herein, but himselfe in his so great mistaking. Are not the miracles of Christ

storied in the Scriptures a maine part of
 the Gospell? and the publishing of them a
 part of the preaching of the Gospell? And
 when M. Yates opens and publishes a mi-
 racle of Christs (as this man did) doth he
 not as well and as truely preach the Gos-
 pell as at any other time? Let the wise
 iudge, who is to be pittied. To shut up
 this poynt, it is sayd *Ioh. 20. 30.* that *Iesus*
did many other signes, &c. and v. 31. But
these are written that yee might beleue that
Iesus is the Christ, the Sonne of God, and
that beleaving yee might haue life through his
name. The publishing then of the signes
 and miracles which Christ did, is the
 preaching of faith in his name, to salvati-
 on: which this man therefore did, espe-
 cially amongst them which were not ig-
 norant of the Law of *Moses*, and promise
 of the *Messiah* to come: which, by his
 glorious miracles done by his own pow-
 er, and in his owne name, he both declared
 and proved himselfe to be, *Ioh. 5. 36. &*
10. 37. 38. And where he ads, that *Christ*
gaue this man commission to doe that which
he did, but he admires who gaue ours any
such authority, I answer, even the same
 Christ, as then immediatly, so now me-
 diatly by those unto whom he hath given
 authority under himselfe, for the ordering
 of the gifts of his spirit in his Church.
 And sufficient it is for the question be-
 tween him and me, if it appeare (as in this
 person) that Christ hath given commissi-
 on

on to men out of office by an ordinary gift, to publish, and preach in publick the the Gospel of salvation.

I doe quote next in my booke, *Luk. 10. 1.-9.* which for that *W. E.* omitteth, and leaues out, *M. Yates* thanketh God; but in truth hee hath more cause to thanke him, for sparing him in a place which so pregnantly proveth the preaching of the *kingdom of God* by men out of office: except hee can assigne some new found office, and the same but of two or three dayes lasting, as *v. 17.* to those 70 there sent. *Luk. 10. 1-9.*

VVe are in the next place to come unto *Ioh. 4. 28. 29. 39.* which hee openeth and answereth with admiration, as the former place, with pittie and compassion, on this manner, *O simplicity, With contradiction to his own Writing. Simplicity that cannot see between preaching of the Gospell, and carrying tydings of a man that told her (to wit, the woman of Samaria) of all things that ever she did, is not this (sayth she) the Christ? But besides simplicity, here is contradiction: for sayes M. Robinson, and that truly, a woman is not suffered to exercise an ordinary gift of prophesie in the Church; and shall the woman of Samaria serue your turne that it is lawfull for men to exercise such a gift?* *6. Script: Ioh. 28 29 39.*

It is indeed my simplicitte to think that the Gospell (as the word importeth) is nothing else but glad tydings: and that to preach

preach the Gospell is nothing else but to
 carry or bring glad tydings of Christ be-
 fore promised, then come into the world.
 It is also my *simplicity* to think, since by
 the tydings which this woman brought,
many of the Samaritans beleved on Christ in
a measure, v. 39. and that Without preaching
of the word of God, none can beleue, Rom. 10
14. 17, that therefore she preached unto the
 Samaritans the same word of God in a
 measure also, and that as truly and effectually
 as ever M. Yates did to his parishioners,
 though she went not up into a pulpit as he
 doth. And that he may iudge aright of this
 matter, let him call to minde, that those
 Samaritans received the bookes of *Moses*,
 as did the Iewes: and as they, looked for the
Messias, or Christ promised to, and of *Abraham*:
 bearing themselves for the children of the
 Patriarks, and true worshippers of God, as
 they had been, v. 20. 28. and being so
 prepared, were easily made as *regions*, or
corne fields white unto the Harvest, v. 35.
 And so this woman, by declaring unto
 them that, by which this Iesus, the sonne
 of *Mary*, proved himselfe to be the Christ,
 or *Messias* promised, preached faith unto
 them most properly and effectually, even that
 main poynt of faith then in controversie both
 in *Iudæa* and *Samaria*, and *Galilee*, and the
 Countries thereunto adioyning; which was,
 that *Iesus was the Christ*. I suppose M.
Yates hath not sufficiently thought of these

Joh: 4: 25

these things, and do hope, that in godly modesty he will suffer himselfe to be better informed.

And for *contradiction*, between these two propositions: *A woman may not teach in the Church*, and *A woman may teach out of the Church*, or where no Church is (as it was in Samaria) it must be by other Logicke, then I haue learnt: But hee will then demand as he doth, how this *Womans preaching can serue my turne*? I answer, very well; by good consequence of Reason, thus: If a woman may lawfully teach out of the Church to the begetting of faith, as this woman did, but not in the Church, because she is a woman by sex: then a man, against whom that reason of restraint of Sex lieth not, may lawfully teach both without and within the Church. Of which consequence more hereafter.

Another Scripture is, *Act. 8. 1. 4.* with ^{7. Script.} *chap. 11. 19. 20. 21.* where it is recorded, *how all the Church at Ierusalem was scattered abroad, except the Apostles; and that they which were scattered abroad, went every where preaching the Word, &c.* *Act. 8. 14. & 11. 19.*

M. Yates answereth, that besides the Apostles which were in office, there were seventy disciples, which Christ before his death had made labourers in his harvest: and therefore these might preach, or any other that had an extraordinary gift of prophesie: the one by vertue of his office and gift together, the other by

by commission from the Holy Ghost to exercise that gift which they had received in the day of Pentecost, or any other. But sayes your Author, compare this place with Acts 11. 19. 20. 21. and the truth will fully appeare. I answer, it will fully appeare against you: for Christ charged both his Apostles, and likewise the 70. Disciples, that they should preach to none but the Jewes: and therefore it is sufficient that they had so many preachers in office already by the commission of Christ, to goe through all those places: neither will I deny, that there might bee others whom the Holy Ghost immediatly raised up to manifest the excellent gifts that were to be poured down upon the Church in the primitive times.

- His answer is very dark & ambiguous, but in which are contained sundry errors evident enough. First, he makes those of the dispersiō w^{ch} went about preaching the word, to be of the 70 disciples. Luk. 10. and others the like furnished with an extraordinary gift of prophecie: but seems to allow them for no officers, in the beginning of his answer, when he thus speaketh, Besides the Apostles which were in office, there were 70. Disciples &c. yet afterwards in these words, and therefore it is sufficient, that they had so many preachers in office already by the commission of Christ to goe thorough all these places, &c, he bestowes some office or other, upon them. Secondly, hee misseeth in two Scriptures which in his answer, hee pointeth at: the former is Act. 2. 45-11. where

where he gathereth, that others besides the twelve, received the gift of prophesie extraordinary at the day of Pentecost: the second (if I mistake not) is *Matb. 10. 5. 6.* where he racks the edict or prohibition of Christ layed upon the *Apostles*, and (as he saith) upon the *70. Disciples*, of preaching to any but *Iewes*, far aboue the reach therof; even unto this time of the disperſiō, whereas it reached onely to the death of Christ, when the wall of partition between *Iewes* *Eph. 2:14:* and *Gentiles* was broken downe: after which they were by the expresse words of their Commission to preach to all people, beginning indeed at *Ierusalem* and tarrying there, till they were indued with power from on high, and so proceeding unto all nations. *Luk. 24. 47. 49.* as it is also recorded *Act. 11. 20.* that some of this disperſion preached the *L. Iesus* to the *Grecians* in *Antioch*. Thirdly, it is plain by that which I haue formerly said, that neither these *70* disciples (no nor the *12.*) were by Christ possessed of any office before his death; nor yet furnished with any extraordinary gifts of prophesie: the Evangelist (who knew well, and is worthy to be beleaved) bearing also witnesse with mee, that the *Holy Ghost* was not yet given, because that *Iesus* was not yet glorified, *Iohn. 7. 39.*

Lastly it is altogether unreasonable to imagine that they who were scattered, & preached abroad, being the body of the Church at *Ierusalem* (excepting the *Apo-*
stles)

(les) were all officers: and little more reasonable to think that they were all extraordinarily indued with the spirit of Propheſie. For firſt, there is no circumſtance in the text leading that way: and to imagine extraordinary, and miraculous things without good evidence, is extraordinary
 2. licentiousneſſe, and preſumption. 2. the onely titles giuen unto them are; *all the Church which was at Ieruſalem, they that were ſcattered abroad: and againe c. 11. they which were ſcattered abroad, ſome of the were me of Cyprus, & Cyrene, &c.* nothing inſinuating any office of miniſtry. 3. Their preaching here & there is onely noted to be by reaſon of their ſcattering hither & thither through perſecution, and not of any extraordinary gift, and diſpenſation committed unto them. Fourthly, if they had been extraordinary Prophets immediately, and extraordinarily inſpired, there had been no need of ſo ſpeedy ſending of Barnabas from Ieruſalem to Antioch with ſupply,
 AA: 11. 22, 23, 24. though hee were a man full of the Holy Ghoſt, for ſo were ſuch Prophets as well as he Eph. 2. 20. & 3. 5. I conclude therefore as before that theſe mens preaching was by a gift, and liberty, common unto them and us.

8 Script.

1 Pet. 4. 10. 11.

The next Scripture is 1. Pet. 4. 10, 11. As every man hath receiued the gift ſo miniſter the ſame one to another as good ſtewards of the manifold grace of God; If any man ſpeak, let him ſpeak as the oracles of God. If any
 man

man minister let him do it, as of the ability which God giveth, that God in all things may bee glorified, &c.

This (saith M. Yates) is little to be purpose, onely thus much: Would the Apostle perswade, that wee ought to be harberous one of another, and that without grudging, because all that we haue is given us of God, who hath left us not as ingrossers of his benefits, but as good disposers to his glory and our brothers good.

He that but veiwech the place without preiudice, cannot but see, that the Apostle would perswade more then so much: and that M. Yates doth iniuriously enclose the Apostles words, v. 10. to verse 9. which though they ly in common to both, yet belong much more to the verse following. Verse 9. Hee exhorteth to hospitality, and verse 10. riseth from that particular to the more generall use of all gifts, or graces, and so verse. 11. bringeth, for example, two specialties: 1. the gift of prophesie in speaking: 2. the ministering of the ability which God giveth bodily or otherwise in the Church. Neither can the Apostles meaning without extreame violence bee restrained to v. 9. which speaks onely of hospitality: which is but the use or ministering of that one gift or grace of liberality. Hee saith in the tenth vers. *As every man hath received the gift*; that is as one hath received this gift, another that, and every one some:

So minister the same one to another: that is, so let every such person mutually in the bond of loue, as verse 8. communicate his gift: as good disposers of the manifold grace of God: that is, knowing that every one what gift soever he hath received, is but as the Lords Steward therein. Is *Liberality* alone a manifold grace? and *Hospitality* alone the ministering of a manifold grace of God? To the ministering of a manifold grace, the Apostle perswades, and therefore not onely that we ought to be harborous one to another, which is but the ministering of one grace.

Two other Scriptures from the Revelation follow. The former is chap. 11. v. 3. I Will giue to my two Witnesses, and they shall prophesie a thousand two hundred sixty dayes, cloathed in sackcloth.

This is meant (sayth M. Yates) of the two Testaments, and the instruments that God should raise up to use as faithfull witnesses against Antichrist: but What is this for an ordinary gift of prophesie? Surely in this there is some extraordinary thing, because it is sayd God will giue power, that is, giue them life againe: for Antichrist did kill these witnesses when he stopped the current of the holy word of God, and shut the mouthes of the Ministers, &c.

His exposition I will not deny (nor need to feare) saue as with great partiality on the clergies part, he makes the ministers of the word of God, that is, men in office

Office, the onely faithfull Witnesses against Antichrist. VWhereas the contrary is most true; and that in Antichrists reigne no Church-officer, as an officer, witnessed against him, but all for him: as both having their authority by him, and binding themselves to submit their doctrine to his censure. The persons indeed, that were also officers, even Masse-priests, Monkes and Friers, witnessed some of them against him, but so did not their offices, or they in respect of them, (which is all one) but rather with him, as advantaging his state and Hierarchy. Something extraordinary I do with him acknowledge to have been in them, in respect of the order then prevailing, and of the bondage spirituall under which all both things and persons were: as also of the degree of their ordinary both gifts and graces to put them forth in service of the truth: but that these witnesses against Antichrist had any extraordinary, or miraculous gift of prophesie (which he insinuateth, and must affirme, if he will draw them from our part) is meerely imagined both against experience and their owne plea. But for the opening of this place, I referre the reader to our learned Countrey-man M. Brightman, where he shall finde affirmed; and proved, that these two prophets were the holy Scriptures, and Assemblies of the faithfull.

The other Scripture is Rev. 14. 6.

E

where

9 Script:

Rev. 14. 6

where the Angell flieth in the midst of hea-
 ven having the everlasting gospel to preach
 unto them that dwell on the earth, and to every
 nation, and kindred, and tongue, and people.

By heauen (saith M. Yates) is to be under-
 stood the visible Church, and by the Angell
 the learned men that God hath euer raised up
 in the midst of popery to carry the blessed
 word of God in the midst of heauen, that is,
 raised from the earthly corruption of Anti-
 christ, but not as yet at the height of purity,
 &c.

As I doe not conceive of any such
 mystery in these words, (*flying in the midst
 of heauen*) but onely that these Angels
 should roundly and clearly (specially in
 respect of former times) publish the gos-
 pell far, and neere, as is the flying of a
 bird in the airy heauen, or firmament;
 speedy and evident; so (that signified) I
 assent to his exposition, as being also no
 way preiudiciall, but much advantageable
 to my purpose. For if those learned, and
 Angel-like men were to publish the gospel
 in the midst of popery; and that neither
 by any extraordinary, or miraculous gift,
 nor by vertue of their office, then is pub-
 lick prophesying out of office by an ordi-
 nary gift approuable. The first part I hope
 he will easily grant; if not, let him name
 the man miraculously inspired in the
 midst of popery. For the latter, the office
 it self or function was no ministry of
 Christs appoyntment, as being the office
 of

of a Frier, Monk, or Masse-priest, so their power to administer it was from or by the pope, as vniversall Bishop: that is, as Antichrist. In respect then of the Gospel which they preached, and of their gifts and graces personall, by which they were both enabled and prouoked thereunto, they were Angels of God; but in regard of their office, and power Ecclesiasticall, and Hierarchicall, Angels of Antichrist. Besides that when they gaue their clearest testimony against Antichrist, they were, for the most part, all excommunicated out of the Church of Rome; and so being no members, could not be officers of any Church. Whereupon I conclude, that the witnesse which they gaue to the truth, was but personall, and not ministeriall, so far forth as it was of God, or by him approued. And thus it appeareth how in the quoting of those scriptures, we haue not offered abuse to Gods Word (as he abuseth vs) but haue with good conscience, as in the sight of God, noted them as seruing to proue lawfull, publique prophesie by an ordinary gift out of office. (10) Script.

Lastly, 1. Cor. 14. comes into handling, with the proofes thence taken: which what weight they haue, shall appeare after rehearfall of some more generall considerations premised in my book, in the same place, for the better vnderstanding of the poynt. as. 1. that the Church of (1) 1. Cor. 14.

Corinth aboue all other Churches, did abound
with spirituall gifts both ordinary, and extra-

- (2) ordinary. 2. that they abused these giftes too
(3) much vnto faction and ambition. 3. that there-
vpon the Apostle takes occasion in the begin-
ning of the 12. Chap. and so forward, to
draw them to the right vse of these gifts of
God, which was the imployment of the to the
(4) edifying of the body in loue. 4. and lastly, that
hauing layd down ch. 13. a full description &
large comendation of that grace of loue, ch. 14
& the beginning of it, he exhorts to prophesy-
ing, and to the study and vse of that gift; which
though it were not so strange a thing as was
the sudden gift of tongues, nor which drew
with it such wonder and admiration, yet was
it more profitable for the Church: and though
a matter of lesse note, yet of greater charity,
which must beare sway in all our actions.

Reas: 1. VWhereupon I lay downe the first reason
for brethrens (though no officers) liberty
in these words: Because the Apostle speaks
of the manifestation of a gift, or grace com-
mon to all persons, as well brethren as mini-
sters, ordinary as extraordinary, and that at
all times, which is loue: as also of such fruits
and effects of that grace, as are no lesse com-
mon to all, then the grace it selfe, nor of lesse
continuance in the Churches of Christ,
to wit, of edification, exhortion, and comfort,
2, 3. compared with 1. Thess. 5. 11. 14.

In answering the former part of the
Reason hee is very large but more negli-
gent, as appears in his denying, that the A-
and

postle speaks of a gift common to all persons
 and in more then denying, (for his rude
 terme I will conceale for his credits sake)
 that it was common to all persons at all times
 admiring how I dare affirme any such thing:
 adding: that loue was enioyned to all but
 this gift onely of such, as did excell amongst
 them: whereas the very gift, which I
 speak of in that place, or grace rather, as I
 there call it, was none other. but the
 grace of loue; as any that will may see in
 the reason: which generall grace ought to
 manifest, and expresse it selfe in the edify-
 ing use of all the special gifts of the spirit:
 which by it are set a work & moued, as the
 lesser wheels of a clock by the greater: &
 from which grace the Apostle provoketh
 the Church to the stirring up of the gift
 of prophesy, unto edification, as well now
 as then. And whereas, to my ground, (as
 he puts it, & as after a sort I intended, fro
 v. 3. compared with 1. *Thef.* 5. 11. 14. viz.
 that since the end which is edification
 exhortation, & comfort continueth, ther-
 fore the gift of prophesy also continueth)
 he answereth; that there are many means to
 effect one end, & yet some of them may cease
 yea all of them, & other come in their roomes,
 as, for extraordinary gifts, ordinary; and so
 for Apostles, ordinary ministers: instancing
 further in tongues, which v. 26. are for edi-
 fication; he neither speaks so properly, as
 is meet, nor (all admitted which he saith)
 takes away the force of the Argument.

Strange tongues, (to speak properly, and pressely, as in disputing) are no means of edifying the Church; but the interpretation, and application of the matter of the tongues: neither doth the office of the ministry in it selfe edifie, but the use and exercise of it in teaching, and exhorting; no nor yet the gift of prophesying, but as it is used in speaking, as v. 3. *hee that prophesieth*, that is useth the gift of prophesie, *speaketh unto men, to exhortation edification, and comfort*. There being then no other means to edify, exhort, and comfort in the Church but prophesying, the Apostle (as appeareth by the two places set together) laying these dueties from the common grace of loue as well upon brethren, as officers, ordinary as extraordinary, & at all times, in the Church, therein giues warrant to an ordinary exercise of prophesie in the Church by me out of office (to wit having gifts & abilities answerable) to the end of the world.

Arg. (2.)

The second Argument is from v. 21. where the Apostle saith, *ye may all prophesie one by one, that all may learne, & all may be comforted, he speaks of alls prophesying as largely as of alls learning*.

This (saith hee) is absurd: are all the Church Prophets? if all may prophesie who shall learne? the H. Gh. sayes all, but that is to be understood of such as haue gifts; all ought to haue the gift of hearing, but the like is not of prophesying: & I say this gift was extraordinary

inary, for how could all men study the Scriptures when they had them not in their native tongues?

It were absurd indeed, if I thought, that every person in the Church were to prophesie: but why should hee chalendge mee, or I purge my selfe of this absurdity? whereas the contrary is most evident, both in the words of the question, which are, *that others having received a gift thereunto, may and ought to stir up the same, and to use it in the Church;* and every where in the handling of it. By *all* then I meane all that haue gifts: and so take *all* for prophesying as largely (yet in the subiect, according to the received rule of expounding the notes of universality,) as the other *all* for learning. His question, *if all may prophesie who shall learne?* is easily answered. For they who prophesie at one time may learn at another: It is the disease of the exalted Clergy to skorne to learne any thing of others then themselves, and almost one of another. Where he further saith, that *all ought to haue the gift of bearing, but the like is not prophesying,* it is true, and that every particular person in the Church is not bound to haue y^e gift; but if he speak any thing to the purpose in hand, he must go further, and say that no ordinary brethren out of office ought to haue the gift of prophesie: which if it were true, then ought none to strue for fittesse to become officers: neither were the reproofe iust

which the Apostle layes , not onely , nor so much , if at all , upon the officers , as upon the brethren , Heb. 5. 12. that *for the time they ought to be teachers*. Of his unworthy mistaking about the Scriptures not being in the Corinthians native tongue , which hee makes the onely ground of his Answer , else where. To conclude this Argument. The Apostle writing to the Church of Corinth , *ye may all prophesie one by one* , cannot be understood of extraordinary Prophets , except we conceive that the body of that Church was or might be prophets extraordinary , & miraculously inspired : which , considering the superexcellency of that state by me elsewhere laid down , is a presumption above my reach , and least of all agreeing with *M. Yates* his iudgment in his answer to the next Argument , which is , that extraordinary prophesie did then begin to cease in the Church.

Argu. 3.

The third Argument is from v. 34. where the Apostle restrains *womē frō prophesying* , or other speaking in the Church with authority , as also 1 Tim. 2. 11. 12. and in forbidding Women , gives liberty to all men gifted accordingly , opposing women to men , sex to sex , and not Women to officers : and againe , in restraining women shewes his meaning to be of ordinary not extraordinary prophesying : for Women immediately , extraordinarily , and miraculously inspired might speake without restraint , Exod. 15. 20. Iudg. 4. 24. Luk. 2. 36. Act. 2. 17. 18. & 21. 9.

It is a pitteous thing to see how M. Yates in:angles himselfe about this Argument, straining all the veyns of his wit, if not of a more tender part (his conscience) to draw some face of answer upon it: That which hath any shew of answer either in that place, or any other throughout his tedious and perplexed discourse, I will relate and refute: confirming the Argument cleerly, as I am perswaded, to any indifferent iudgement.

His first Answer, or Exception is, that ¹ it is most absurd to imagine that the Corinthian Women, did follow their study, and took ordinary pains to make sermons. Secondly ² that extraordinary prophecie did cease, and that not all at once, but first in womē, & that the Apostle therefore especially aims at them, as though (to wit in their own iudgement the same measure were still upon them, as well as in former times; When Christ that saues both man and woman, would extraordinarily manifest himselfe in both, yet first after a sufficient manifestation of his grace and goodnesse, he withdrew those extraordinary gifts from that sex then afterward from the other. His third answer, upon ³ which he doth most insist, is, that the Apostle forbids two generall faults in the women; the one that they would pray, and prophecie uncovered. 1. Cor. 11. 5. imitating the Pythonisses and Sibilles of the Gentiles in laying aside their baile, and spreading their haire against decency, and comelinesse: the second

cond is that in their husbands presence, they would be as ready to speak as they: and therefore the Apostle finding the women to abuse this gift, prohibits the use of it, whether
 4 simply or no, he cannot iudge. Fourthly, hee admires by what Logick this will follow; women are forbidden to prophesie, therefore men haue liberty: which (sayes he) is an ill consequence.

Ans^r: 1

In his first Answer or rather exception, he mistakes both the state of the question, and also the nature of the ordinance. The question is not of the study, or ability of these women (which yet I think was greater then hee maketh account of) but of their forewardnesse to teach, which was certainly too great. And what consequence is this? The Corinthian women were not sufficiently furnished to teach by an ordinary gift, therefore they needed not to bee restrained from teaching. Nay, therefore they needed much more such bridle of restraint to be cast upon them; especially considering their mannish bouldnesse, and immodesty, insinuated against them here by the Apostle, in part, but much more c. 11.

2

Neither (for the second point) are they that speak in the exercise of prophesie, to make a sermon by an houre glasse, as M. Yates gathers; that were to abuse the time, and wrong the gifts of others (but briefly to speak a word of exhortation, as God enableth, and that, after the ministeriall teaching

teaching bee ended, as Act. 13.¹⁴ questions also about things delivered, & with them even disputations, as there is occasion, being part or apurtenances of that exercise, 1. Cor. 14. 35. Act. 17. 2. and 18. 4.

For the Prophets gifts & abilities then, as under the Law a bullock or lambe, that had any thing superfluous, or lacking in his parts might yet bee offered for a freewill offering: but for a vowe it was not to be accepted. Leu. 22. 23, so in this exercise of prophesie, as in a freewill offering, according to the gift of God, that which is lesse perfect, and exact, may far better be excepted, then if the same were presented in the Pastors vowed service, and ministration.

For his second Answer: As it is true, (2) that extraordinary prophesie did cease by degrees, so is it not certain, but a meere presumption, that it ceased first in women: but most untrue it is, that the Apostle there aims at all at the ceasing of that gift in women. Ecclesiasticall Histories worthy of credit in this kind, doe testifie, that the streame of the spirit was so far from being neare dry at this time, as that it ran a strong current wel-nigh a hundred years after, for all the extraordinary gifts thereof, as for the casting out of diuels, foreseeing and foretelling of things to come, healing the sick, and raising of the dead, of who diuers so raysed liued many yeares after; witnesse amongst others *Ireneus adv. Her. lib. 2. c. 37.* whom also for the same purpose *Enf. Hist.*

Hist. Eccl. l. 5. c. 7. alledgeth : And ever for women. Evident it is by the Scriptures that extraordinary Propheſie in a very plenteous manner by them, and that in the preſence of men continued in the Church many years after Pauls writing of this Epistle. Phillip the Evangelist had foure daughters virgins which did prophesie, & that in the preſence of the Apoſtle. Lo, foure extraordinary prophetesses in one house, and the daughters of one man: so that hitherto the conduit of the spirit of Propheſie kept his course as well upon their daughters as ſonnes. Ioel. 2. Act. 21. 9. So Revel. 2. 20. we read how the woman Iſabell (calling her ſelfe a prophetesse) taught and by teaching, ſeduced the Lords ſervants in the Church of Thyatira. In which place, as the errors and evils of the person is condemned, so is the formall order of the Church manifested to be, that vvomen (prophetesses extraordinary) might teach. Lastly, the prohibition of vvomen by the Apoſtle is perpetuall, and not vvith respect to this, or that time, as appeares by the reasons thereof, both in this place, and in the Epistle to Timothy, and ſuch as equally belong to former times, and lattter: and no more to the latter end then to the beginning, or middle time of the manifeſtation of the grace and goodneſſe of Chriſt.

VVhat can be more absurd then to ſay that theſe reasons, The woman muſt be under obedience, 1. Cor. 14. 34. and not uſurpe authority over the man, but be in ſilence, be

cause Adam was first formed, then Eve. And Adam was not seduced, but the woman, &c.

1. Tim. 2. 12. 13. 14. were not morall and perpetuall? VVere not those reasons and grounds for vvomens silence in the Church (vvithout extraordinary dispensation by miraculous inspiration) of as great force seven yeares before, as vvhen Paul wrote this Epistle? It is therefore most cleare, that the Apostle aimes not at all, at any ceasing of the gift of extraordinary prophesie now growing on, but at the universall, and absolute restraint and prohibition of vvomens prophesying, not extraordinary, but ordinary.

In his third answer he dealeth vvorse then in any of the other, in labouring to smother one truth under another. For albeit the women of *Corinth* were become so mannish, as that they would prophesie uncovered, and vvithout their veile, (the ensigne of their subjection) yet doth not the Apostle meddle at all vvith that matter in this place, but in the 11. chapter 1. *Cor.* 11. 45-45. of the Epistle, as himselfe noteth. Here and in 4. *Tim.* he simply forbids the thing: 1. *Tim.* 2. 12. 13. 14. there the manner of doing it. Likewise, for their being as forward to speake, as their husbands, and in their presence, it may be true in part, and in some. But vvhat then? Doth the Apostle in these places onely forbid their speaking uncovered, and permit them to teach so it be veiled? or forbids he onely their being as
for.

forward as their husbands, but giues them leaue to speake in the Church, so it bee with good maners, and after them, which his answer insinuates? Or is it not evident to all that will not shut their eyes, that he simply, and that severely, inhibits them all speaking whatsoever in this exercise? Are not the words plain enough? *Let the Women keep silence in the Church, for it is not permitted to them to speak, but to be under obedience, as the Law sayth. And againe, It is a shame for them to speake in the Church.*

1. Tim. 2.11. And in *1. Tim. 2. Let the Women learne in silence* v. 12. *With all subiection. And, I suffer not a woman to teach, nor to usurpe authority ouer the man, but to be in subiection. For Adam was first formed, &c. Do not all and every one of the Reasons binde women to all peace and deepe silence in the Church, yea to such and so absolute, as that they may not so much as aske a question for learning any thing themselves, vers. 35. much lesse teach others any thing? I therefore conclude this as a most certain and undeniable truth, that the Apostle speaks here of such a gift and exercise as women are simply forbidden to use in the Church; and therefore not of an extraordinary gift or exercise, which they might use lawfully, and did both before, and a long time after the writing of this Epistle.*

His last answer now comes in consideration, which is, that the consequence is ill, *Women are forbidden, and therefore men are permitted*

permitted to prophesie in the Church by an ordinary gift.

If the consequence seem not good, why doth he so strugle as before otherwise to make an escape from the Argument? let us cōsider of the force of it, which appeareth to me irresistable in these 3. things. **3. Things.**
 First, the Apostle in, and for this work opposeth the men to the women, sex to sex, & so in prohibiting women, he permits men. VVhen the H. Ghost opposing faith and workes in the case of iustification, denies that we are iustified by works, is not the consequence good, that therefore we are iustified by faith. VVhere hee opposeth belevers & vnbelevers in the case of Salvation, and teacheth that belevers shall be saued, doth he not teach consequently, that vnbelevers shall perish? If these consequences be not good I must confesse my selfe farre to seeke both in logick and Divinity.

Secondly, the reasons of the prohibition 2 of women prove the consequence, which are all such as prefer the men before the women, & subiect the womē to the men in the Church, & in this very work of prophesy, of which he treateth. But now if in prohibiting women, he gave not liberty vnto men, where were the prerogative of men aboue women, which is the onely ground, vpon which he buildeth his prohibition?

Thirdly, where verse 34. 35. *It is not permitted for women to speak but if they will learn*

learn any thing to ask their husbands at home; if their husbands might not speak neither, nor any more then they, what reason can be rendred of the Apostles so speaking?

4 Lastly M. Yates in denying this consequence, sheweth, that so he might deny something, he tooke no great heed what it were. The Apostle in this whole Chap. takes order for some to prophesy, and debarring women therefrom, either admits men to the vse of that liberty, or els wee must haue some third kinde of persons thought of, which are neither male nor female.

Arg. 4

My fourth Argument is from v. 29. and 32. *Let the prophets speak two or three, and let the rest iudg: and the spirit of the prophets are subiect to the prophets.* VVhence I affirm, that the Apostle speaks not of extraordinary prophets, or prophesying, since they in their doctrines could not erre, and so were not subiect to any such iudgment, or censure of others. He answereth roundly, though briefly in this place, that *these prophets were not infallibly assisted: and more largely in another place, that such prophets as haue an infallible assistance are not subiect to this Rule: but others that had but, as the Apostle said, Rom. 12. 6. meaner gifts were to be examined according to the proportion of faith, so that extraordinary prophets might mix some of their own with the extraordinary gifts of Gods spirit, which was to be censured by such as had a greater measure:*
for

for none are to think that all that had these extraordinary gifts were free from error in their very doctrine. We see the strange gift of tongues was abused, and so might the rest be.

That one extraordinary Prophet had a greater measure, and proportion of gifts then another, I acknowledge; but that any one of them could erre in doctrine, or was not infallibly assisted therein by the spirit, I deny, as a most pernicious error, weakning the foundation of faith, and truth of the word of God: neither hath M. Yates so much as enterprized an Answ. unto the Scriptures brought by me to prooue the contrary: which were Eph. 2.20. where the *Ephesians as the household*, or Church of God are said to be built upon the foundation of the Apostles and Prophets, &c. & c. 3. 5. where he speaks of the mystery of Christ, which in other ages was not made known unto the sonnes of men, as it is now revealed unto his holy Apostles and Prophets by the spirit. VVhence it appeares, that the Church is as well built upō the foundatiō of the Prophets, to wit extraordinary, which then were (for of them he speaketh) as upon the doctrine of the Apostles, and they as infallibly (even for the very foundation) inspired by the H. Ghost, as the other. So that, if the Prophets could erre in doctrine, then the Apostles, & if in doctrine taught why not written? and if one alone, why not more, or all? and if they might erre, how

know we that they did not erre? If he say the meaner in gifts might erre, but not the greater; first the same followeth also touching the Apostles, how much more touching the Prophets before Christ (not comparable to those after him:) why then may there not be errors in the writings especially of those of meaner gifts, as without doubt some were in comparison of the rest? what wether this wind will bring who seeth not? Moreouer, whereas vve propound such interpretations and doctrines, as we gather from the Scriptures, by discourse of reason, and so may erre: they, on the contrary every one of them delivered doctrine by immediate inspiration of the spirit, in which by reason of the divine impression which it made in their hearts (differencing it from all both humane collection and Diabolically suggestion) they could not erre, or be mistaken, but knew infallibly when, and wherein they were moved by the H. Ghost. Besides there is not like reason of strange tongues, and prophesie, for the consideration in hand, since the Church is not built upon the foundation of strange tongues, as upon the foundation of prophesie; neither was the matter of the speech inspired, but the language onely, except the same persons were Prophets also.

Lastly, if there were the like reason of tongues, and prophesie, yet except men might erre in a tongue, and deem themselves

selues inspired extraordinarily when they were not (which were absurd to affirme) it could not evince any possibility of erring in doctrine, by extraordinary Prophets.

The last Argument in my booke I take *Arg.*
from v. 37. 38. *If any man think himself to be a prophet, or spirituall, let him acknowledge that the things that I write unto you are the commandements of the Lord: But if any be ignorant, let him be ignorant.*

M. Yates taxeth mee for making a Prophet, and spirituall man all one, since by a spirituall man is meant such as excelled in any spirituall gift, prophesie, or other. But without cause, since I neither mean more nor need more for my purpose, then that a Prophet bee included in the generall of a spirituall man. But wherefore doth he not answer the Argument or minde where the force thereof lieth? which is in the words following; *let him acknowledge that the things that I write are the commandements of the Lord. But if any man be ignorant, let him be ignorant.* The extraordinary prophets, were guided as immediately & infallibly by the revelation of Gods spirit, as Paul himself, & might as wel haue required of him to acknowledge that the things which they speak were the commandements of the Lord, as hee of them: neither was it possible that they or any of them should bee ignorant, that the things which hee spake were the commandements of the Lord.

Lord. Which Argument is also much strengthened, and made, in my iudgement, unanswerable, by that which we finde v. 36. *Came the word of God out from you, or came it unto you onely?* which words the Apostle doth not direct unto *the Women* (as M. Yates misconceaveth with great error, and contrary both unto reason, and to the expresse Greek text which will not beare it) but to the Prophets; with whom hee dealeth, and that by way of comparison with himself, frō whom, to wit, by immediate revelation, the word of God came after a sort to the Corinthians. VWhich plainly proues that they could not bee extraordinary Prophets, from whom the word of God came unto the Church as well as frō himselfe: they being inspired immediately by the Holy Ghost as well as he.

The Christian Reader may finde, besides these, other reasons from this Scripture laid down by our worthy countryman M. Cartwright in his *Confutation of the Remyssists*, Sect. 5. for the iustification of this exercise as ordinary and continuall.

The other Arguments in the same place of my booke to the same purpose, though M. Yates could not but take knowledge of, yet hath he not thought good to meddlewth, One of them only I will annex in this place word for word, as there I haue set it downe.

It is the commandement of the Lord by the Apostle, that a Bishop must be apt to teach,

m: Cartwright
Answ. to y^e Remyss
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teach, and that such *Elders* or *Bishops* bee
 called as are able to exhort with sound do-
 ctrine, and to convince the gain-sayers, 1. Tim.
 3. 2. Tit. 1. 9. Now except men, before
 they bee in office may bee permitted
 to manifest their gifts in doctrine, and
 so in prayer, which are the two maine
 works requiring speciall qualifications in
 the teaching Elders, Acts 6. 4. how shall
 the Church (which is to choose them)
 take knowledge of their sufficiency, that
 with faith and good conscience they may
 call them, and submit unto them for their
 guides? If it be sayd, that upon such occa-
 sion, triall may be taken of mens gifts:
 he that so saith, grants the question; but
 must know besides, first that mens gifts 1
 and abilities should be knowne in some
 measure, before they be once thought on
 for officers: and secondly, that there is 2
 none other use or triall of gifts (to wit in
 and by the Church) but in prophesying: for
 every thing in the Lords house is to bee
 performed in some ordinance, there is no-
 thing thrown about the house, or out of
 order in it: and other ordinance in the
 Church saue this of prophesie is there
 none, wherein men out of office are to
 pray, and teach, &c. Lastly, M. Yates in
 denying this liberty, besides other evils,
 reproveth the practise of all reformed
 Churches, and of the Church of England
 with them. It is not onely permitted as
 lawfull, but required as necessary where-
 live,

live, that such as haue bent their thoughts towards the ministry, should before hand use their gifts publickly in the Church: and intollerable bondage it would bee thought by them to haue pastors ordained for them (as all there are unto the places in which they are to minister) of whose ability in teaching they had not taken former experience. And not onely so, but it hath been further decreed in solemne Synod, *that in all Churches whether springing up, or grown to perfection, the order of prophesie should be observed, according to Pauls institution; and that into that fellowship (to wit of Prophets) should be admitted not onely the ministers, but also the Teachers, and of the Elders and Deacons, and even of the very common people (ex ipsa plebe) if there were any which would confer their gifts received of the Lord to the common benefit of the Church, &c. Harmon. Synod. Belg. de prophetica. Ex Synodo Embdani, Can. I. 2.* And for England it selfe; what will M. Yates say to the Common Places, as they are called; or Sermons, as indeed they are, in the Colledges, not onely permitted unto, but imposed upon divers, who never receved order of Priesthood? Vvhat to such as Preach by the Bishops licence, without any such order? yea to all such as are ordained and called ministers, but haue not actuall charge, and so are like the Popish accidents in the Sacrament, without a subiect? Lastly,

*Preaching in colledge
out of office*

it might be shewed, if need were, that greater liberty then he alloweth, is used by divers in the Romish Church, the *Spirituell Egipt*, and house of bondage for Gods people: so as the bondage of the very *Hagar of Rome* is not so great in this case, as he would bring upon *Sarah* her selfe. Rom. 11. 8. Gal. 4. 24. 25.

The Lord giue unto his people courage to stand for this liberty amongst the rest, Gal. 5. 1. wherewith Christ hath made them free; and unto us who enioy it, grace to use the same unto his glory, in our mutuall edification. *Amen,*

FINIS.

